

## Aesthetics, Part without a Part in So Many Ways and Such Arguments in Democracy

By Shomit Sirohi, with Cornel West, Alain Badiou and Slavoj Zizek

- I. Can we say sans-papiers, sans-housing, sans-living life arguments, sans-education, becomes equally part of no part, or part without a part, part that is played in history and art, but not in life, part of the participation in democracy but without a part in jobs and living housing, part of intellectual life, but without a part in publishing. What then is democracy and the part of no part, or the sans-papiers?
  - In fact I argue, Badiou here, that in fact the sans-collective love is also there, I argue that feminism is searching for Sirohi, that the sans-Sartre, Beavoir stories is then the sans-love of the feminine type and this then is a major work in Sirohi, thank you.
  - Cornel West here, we get the parts we play in aesthetic regimes and ruptures for Hollywood, and still don't figure in its real films except for your found films and your films - aesthetics then demands participation in daily lives, we are free with you. Ranciere is bound still by necessity a lot - freely continuity in history means we are oppressed since in fact Greek episteme onwards, but that we had Hippias to live for them, nowadays it is just us philosophers and you, in fact you, with the Greek Hippias of love.
  - Mladen Dolar here - in fact after Zizek.
  - Slavoj Zizek here, I get this argument, fourth in the list - I call this bronze class debate, the poorest - will they maximally become an Event, and that is all, thanks.
  - Mladen Dolar here, I believe the phenomenology of Spirit argued - what is labour, just spiritual labour, but in fact Sirohi re-reads the phenomenology as busy bureaucratic life in fact - all of this though Marx cuts is the proletariat, their genius, and their hard work - we are just preparations for that in musical rhythms - life in India is musical with you and all, it is just the aligned mass movement that will replace the fascists, and life goes on.
- II. Sans- and le politique with Giri, Hallward, Jain and finally Toscano
  - I argue it is the will of the people that then will will to labour when it is just and that is all.
  - People running the city, and state in fact, that is what I call economics. Jain.
  - When the people organise a mass Commune power in Andhra - it is the masses who command the economic reform - just then the measures of that welfare matter, we are willing to live in poverty as Rodney is arguing.
  - Italian workerism is full of ideas that the people will be part of phenomenology in fact, love seeing labour everywhere, it is a sign that we live in Communism, Laal salaam.
- III. Cornel West on Sirohi - Aesthetics then in paranthesis
  - In fact I am just wondering is it archaeology afterall, what do you mean by archaeology, we are being Foucauldian here.
  - Sirohi here, in fact I claim that archaeology is close to the word arcana and also arcana of reproduction in the history of sexuality, it means just support the women and that is then Hippias' meaning as you argued, everything then is Incubist after that - and this then is philology or genealogy which receives the scope of history in aesthetic regimes, it means the masses will then also matter, but in a sexed position. Then I argue the militant step produces in fact Incontinence - archaeologies are acts of in fact reverence I agree and is reverential to the poor and Christian, Islamic and Jewish faith, it is then afterall each matter, each subject chosen, each position, each part played, each totality in archives, then in batches of what is called a line of demarcation - it means here in aesthetics produce a demarcation - I call Communism that type of paranthesis which means archaeology and with it I add for black people, a strong willingness or will to archaeology or will to power.